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photo by  
J.D. Bright

## THE CHURCH OF GOD EVANGEL

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Address all complaints concerning business to Business Manager, Cecil Bridges.

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### DECLARATION OF FAITH

#### WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism with the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

### SPECIAL PRICES ON PAINT

Brother William C. Worstell, 236½ Seventh Street, Marietta, Ohio, who is in the employ of a reputable paint company, has arranged to give our churches paint at jobbers' prices, so if you wish to paint your church and parsonage, or do any inside paint work, you can secure the paint from Brother Worstell and save in the neighborhood of 40 per cent on your purchase.

If you order \$40 worth or more, they will ship it to you prepaid. The transportation charges on anything under \$40 will have to be paid by the purchaser.

You can get a color chart and select your colors so that you will have the correct shades for your paint job and save yourself money by ordering from Brother Worstell, who is giving this service without charge whatsoever, in order to be a blessing in the Lord's work, in helping the Church of God. It is understood that cash must accompany orders, or you may order C.O.D.—Paul H. Walker, State Overseer of Ohio.

### AN INTERESTING LETTER

Dear Brother Bright:

Greetings in the name of our wonderful Lord!

I have here a copy of the June 2, 1951, issue of the *Church of God Evangel*, on the front cover of which is an excellent photograph of Pacific Garden Mission, and which contains a very fine article featuring the work of the mission. Thank you very much for bringing to the attention of your readers the work of the mission.

I remember with pleasure the fine fellowship we enjoyed with you and other men of your denomination during the N.A.E. Convention. I hope you will visit us again at your earliest opportunity. The Lord continues to bless the work here. During April there were more than 950, and in May more than 700 who confessed Christ as Lord and Saviour in the four divisions of our work—the mission itself, the Servicemen's Center, Women's Division, and our new Medical Clinic. Hallelujah!

Are you one of our regular listeners to "Unshackled"? If not, I know you would be richly blessed by listening to it each Saturday at 11 p.m. (Chicago Daylight Saving Time) over Chicago Station WGN. We have quite a number of listeners in Tennessee. "Unshackled" each week is the dramatization of the life of someone who was "unshackled" from sin here at the mission. Written and produced by a Christian, who uses mostly Christian actors in the programs, it has received wide acclaim not only from Christian people, but from unsaved people who are attracted by this unusual presentation of the gospel. The Lord has given us souls as a result of this radio ministry.

The Lord bless you as you continue to work for Him. Keep looking up!

Yours in Christ,

Harry G. Saulnier,  
Superintendent.

### REPORT ON ALUMNI MEETING JUNE 5, 6

The Alumni Association of Lee College met in the Lee College Cafeteria June 5, at one o'clock, for a luncheon. After the luncheon a business meeting was held in which the following officers were elected:

President ..... Brady Dennis  
Vice-president .. Robert Humbertson  
Executive Secretary .. Houston R. Morehead  
Recording Secretary ..... Jewel Wood  
Members of Executive Committee .. George Ayers, Cecil Bridges

Honorary Members selected .. E. W. Williams, Earl P. Paulk

Plans for a visualized project was discussed. It was suggested that slides of Lee College, with tape recordings, be made for use in the different churches. Also, arrangements were made for the former students to receive the Lee College *Clarion* free of charge.

Wednesday afternoon, June 6, the 1941 graduates and school personnel presented a program in the College auditorium. Participants in the program included Cleli Ray, Mary Lee Meares, Zeno C. Tharp, Walter Pettitt, Juanita Walker, Avis Swiger, Beatrice Coley, and R. R. Walker.

### SPECIAL NOTICE

The July 21 issue of the *EVANGEL* will be the next *MACEDONIAN CALL* issue.

### NOTICES

I am now open for revivals.—E. H. Long, Dayton, Tenn.; Phone, 38.

I should like for the former Dorothy Dunn, or anyone knowing her whereabouts, to write me.—Mrs. P. D. Hoggatt, 1024 W. 15½ St., Houston 8, Texas.

### REQUESTS

#### PRAY FOR:

My baby who is afflicted.—Mrs. Claude Trece, Scottsboro, Ala.

A close friend to be saved, sanctified, and filled with the Holy Ghost.—Miss Mary Jones, Natchez, Miss.

My husband to be saved and healed; a soldier, who is in Kennedy Hospital, to be healed of leukemia. W. D. McCain, Turrell, Ark.

My loved ones and neighbors to be saved.—Mrs. Leonard Jones, Franklin, N. C.

God to heal me of arthritis; my husband to be healed.—Mrs. J. O. Ray, Tyrone, Ark.

My brother to be saved and healed of heart trouble.—C. Wheeler, Roanoke, Va.

The healing of my body; my husband to be healed.—Nora Thomas, Roanoke Rapids, N. C.

My husband, family, and friends to be saved.—Helen Lambert, Jonesville, N. C.

My daughter who is mentally ill and unsaved.—A Christian.

The healing of my body.—Mrs. Jennie Poole, Pratt City, Ala.

My husband to be saved and healed.—Hettie Foreman, Virginia.

My father who has tumor of the brain.—Jessie Baily, Sylva, Miss.

My daughter that is sick; my lost family.—Stella Morris, Willis Point, Texas.

The healing of my body.—Florence Easter, Mt. Airy, N. C.

My brother-in-law who has cancer of the lung.—Mrs. Birdie Deaton, Walhalla, S. C.



# Editorial » » »

## DEBTORS TO GOD AND MAN

Text: Luke 7:40, "And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on."

There were twelve different Simons. This Simon enters the Scripture when Christ was dining with him, "and behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment." Some have supposed her to be a notorious prostitute; however, this same word for "sinner" is also translated "heathen." Some believe that this woman was Mary Magdalene, out of whom Jesus cast seven devils, as recorded in Mark 16:9. The charge the self-righteous Pharisee had against her was that she was a *sinner*. This woman acknowledged her obligations to Jesus and chose to wash His feet while He was eating, according to custom, in a reclining position, with His feet behind Him and away from the table. She not only took the part of a maidservant in washing Jesus' feet, for she washed His feet with her tears, showing her deep humiliation over her sins, but she even kissed His feet, proving further her sincere devotion to Jesus, and anointed His feet with expensive ointment. "The word 'alabaster' comes from the Arabic 'al bastraton,' a whitish stone, or from 'Albastron,' the place in Egypt where it is found."

Jews who were touched by a heathen, Gentile, contracted a legal defilement, and Simon believed that Jesus was not a sincere observer of the law for He had allowed this woman to touch Him. He thought Jesus knew not who she was that had touched Him. But Jesus knew Simon's thoughts and took the occasion to give the parable of the creditor and the two debtors, which clearly showed that Simon was entirely wrong in his attitude toward the forgiven woman. There is one commendable thing, however, to be said for Simon: he was ready to hear what Jesus had to say. Wouldn't it be well if all people were as eager to hear the teachings of our Lord? "Master, say on." While Simon questioned Jesus as a prophet, Jesus showed that He is more than a prophet, for He is the One who has "power to forgive sins." By the parable He forced him to acknowledge that the greater sinner this woman had been, the greater love she should have for the Lord Jesus Christ who had granted her forgiveness.

A man had two debtors and both were unable to pay, Jesus said. One owed ten times more than the other. Both were insolvent, and the man forgave them. He could have had recourse to the law and sold them and their children and delivered them to the tormentors. Both men were sensible of the great kindness they had received at the hands of their creditor. The question is, which of them would love him most? Simon said, "He to whom he forgave most." This, of course, was the logical answer. The debtor, if he had anything with which to pay, owed it to the creditor. Nothing could he call his own as long as he was in debt. He could not rightfully enjoy any of his possessions, because it belonged to the creditor until the creditor was satisfied. Evidently, these debtors were providentially hindered in meeting their obligations. There probably was a drouth, and their crops utterly failed. At any rate, the creditor showed mercy. Jesus said, "Blessed are the merciful for they shall obtain mercy." Those who even go to law and obtain protection unjustly will some day face the God of all the earth, who will mete out justice to them. Those who have been merciful will obtain mercy; if otherwise, our God will deal with them accordingly.

The debtors who find their creditors merciful should be very grateful, and if they can't pay, they should give honest reasons and try to recompense with love and respect. Too many times the debtor develops an unpleasant attitude toward the man who has done the most for him. This parable teaches that Jesus Himself is the Creditor and sinners are the debtors: then sin is a debt, and all men are the debtors and must come to the Lord Jesus

Christ for forgiveness, for, as sinners, men owe the great debt of love and obedience to almighty God. We have not, by nature, paid our rent to live on this beautiful earth, but have wasted our Lord's goods. Some are worse sinners than others, because of their actual transgressions. In this parable, Jesus makes it clear that Simon and this woman were both debtors. Simon knew the law and was by profession a Pharisee, and obliged to abstain from outward iniquity, therefore, considered to be the debtor who owed the fifty pence; the woman, a sinner without the advantage of training concerning the righteousness of the law, with no special rules governing her actions, and curbing her evil inclinations, could be compared to the debtor who owed five hundred pence or denarii. Neither of them were able to pay; neither had what it took to satisfy their creditor. Both were insolvent! Simon, the religious professor, could no more pay his fifty pence than the sinner woman could her five hundred pence. Therefore, the Creditor (Jesus) *forgave both freely.*

"Thou gavest me no water for my feet." It was an ancient custom that when a person entered one's house, they were to give him a basin of water with which to wash his feet, as set forth in Gen. 18:4; 24:32. Simon had failed to prepare water for Christ's feet, which would have been refreshing as well as proper courtesy. Jesus, looking at the woman whom Simon considered such a terrible sinner, said, "But she hath washed my feet with tears, and wiped them with the hairs of her head." He knew, this was done in due respect and deep affection for Him. It is said that in Hindoostan it is the custom that when a superior enters the house of an inferior he washes his feet and gives him water to rinse his mouth before he eats. This woman certainly showed greater respect than did Simon, and was Jesus to accept only the friendship of Simon and refuse the true devotion of this *once condemned soul?*

It was common practice of the Jews to anoint with oil. See Ruth 3:3; 2 Sam. 12:20; Psa. 23:5, "Thou preparest a table before me... thou anointest my head with oil." Here again the woman had outdone Simon in devotion, and the Master kindly brought this to Simon's attention. Simon hadn't even provided common anointing oil, but she had poured that highly perfumed, precious, expensive ointment upon His feet. Some of the ointments have been known to retain their fragrance for several hundred years. The alabaster boxes or cruses were the containers which preserved the delicious aromas best. Again He reprovingly said, "Thou didst not so much as kiss my cheek." This would have been the usual greeting and expression of a hearty welcome to a friend. But this woman kissed Jesus' feet, thus expressing her humility and devotion. This possibly is another proof that this woman was a heathen, since the Jews had no such custom of kissing the feet. She desired to duly reverence the Master and fulfill all the obligations supposed to be necessary in token of appreciation of the blessings of forgiveness which He had given her.

Surely this woman felt as did the poet, H. H. Helmar, when he wrote,

*Oh, the joy of sins forgiv'n;  
Oh, the bliss the blood-wash'd know;  
Oh, the peace akin to heav'n,  
Where the healing waters flow.*

*Now with Jesus crucified,  
At His feet I'm resting low;  
Let me evermore abide  
Where the healing waters flow.*

"For she loved much." He owns that she had been guilty of many sins, but "they are forgiven her, and therefore it is in no way unbecoming for me to accept her kindness." Her loving much was not the cause but the effect of her pardon and of her comfortable sense of it, for we love God because "he first loved us." He did not forgive us because we first loved Him. "But to whom little is forgiven, as is to thee (Simon), the same loveth little, *as thou dost.*" Instead of grudging greater sinners the mercy they find with Christ upon their repentance, we should be stirred by their example to examine ourselves to see whether we actually love Christ Jesus as we should for having forgiven us. And the same is true in regard to our fellow man.

# "Arise, Go Over This Jordan"

By Evangelist Eliza Mays, Bristol, Tenn.

"Now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to thee.... I will not fail thee, nor forsake thee. Be strong and of a good courage," Josh. 1:2, 5, 6a.

The experience of ancient Israel is similar to our present experience. These things happened to them for ensamples. The ancient Exodus movement and the present Pentecostal cause is most marked and evident, that we must go over Jordan. Ancient Israel harkened to the counsel and guidance of her great prophet Moses. After his death the courageous Joshua called for the advance across Jordan and the occupation of the blessed land. They had received the necessary counsel, the blueprint had been given, and the way had been marked out. All that remained was the final advance and conquest. The great reason for going over this Jordan was for possession of the Promised Land to gain what Moses had lost. He didn't get to go because of disobedience. We must obey if we go across. The possession of the Promised Land cannot be far distant, and we are encouraged to hasten the coming of the Lord (2 Pet. 3:12). We can do it with greater consecration and zeal and not delay the advance of the Church of God message.

The angels, as they left heaven in sadness, laid off their glittering crowns. They could not wear them while their Commander was suffering and was to wear a crown of thorns (Matt. 27:29). Satan and his angels were busy in the judgment hall to destroy human feeling and sympathy. The very atmosphere was heavy and polluted by their influence. The chief priests and elders were inspired by them to insult and abuse Jesus in a manner that is most difficult for human nature to bear. Satan hoped that such mockery and violence would call forth from the Son of God some complaint or murmur, or that He would manifest His divine power and wrench Himself from the multitude and that thus the plan of salvation might at last fail. In Matt. 26:58, we find that Peter followed his Lord afar off. He was anxious to see what would be done with Jesus. But when he was accused of being a disciple of Christ, fear for his own safety led him to declare that he knew not the man. The disciples were noted for the purity of their language, and Peter, to convince his accusers that he was not one of Christ's disciples, denied the charge the third time with cursing and swearing. Jesus, who was at some distance from Peter, turned a sorrowful gaze upon him. Then the disciple remembered the words which Jesus had spoken to him, also his own assertion, "Though all men shall be offended because of thee, yet will I never be offended." He had denied his Lord

even with cursing and swearing. But that look of Jesus melted Peter's heart, and he wept bitterly and repented of his great sin.

"Arise, go over this Jordan, thou, and all this people." The well-known angelic question, "Why stand ye gazing up into heaven?" (Acts 1:11), might well cause us to ponder our present position. It is an important essential to have our eyes fixed upon the eternal inheritance. It is necessary to know full well our heavenly heritage by looking to heaven alone. There are times in every person's life when the only way he can look is toward heaven—when trouble comes, or when standing by some loved one's bed as the raging fever is making its deadly advance. We can only look to heaven and cry out, "God, have mercy and save our treasure." When in the agony of the deafening silence of death we look upon the form of our loved one laid low; when through our tears we gaze upon the blurred countenance of one whose fellowship we shall never again know on earth, we can then look only to heaven in the midst of disappointments, reverses, failure, and depression so common to all men. It is so logical and essential to gaze into heaven.

Mark well the question of the angels to the sorrowing disciples. True, their Friend, Companion, and Lord had just been taken up from them. No human words could describe their loneliness, no human act could assuage their sense of helplessness. Why shouldn't they be looking to heaven? But in the very midst of that tense moment, the angels asked, "Why stand ye gazing?" It is as though heaven itself were expressing a new eagerness. There is a world in the valley below you that needs to learn how to look up. There is a task to do; there is a river to cross; there is a land to possess. With all of this before you, why are you standing here? Why your tears? How shall these tears alone hasten your reunion with this same Jesus? Indeed, heaven is seemingly saying again, "Arise, go over this Jordan; get you to your task; tell the world the wonderful story of the Christ Child and the land of promise." Truly, the golden thread of the inheritance promise runs through the whole tapestry of the gospel. We're not merely citizens of this world, whose business it is to lift the social level of mankind by the gradual extension of a social gospel. We do want to keep on ringing out this wonderful Church of God gospel. Let's not let business, money, friends, loved ones, fashion, pride, building fine churches, or doing so very much to be looked on by people, take first place, but let's stay in touch with God. The unexcelled record of giving and the building of institutions are important, but they will never, in themselves, give

us our eternal inheritance. As Israel camped along the banks of the rolling Jordan, they never could have crossed it. They had to organize their camp of endless sacrifice. They had to gather up those resources and under the promise of God move forward. Fellow ministers, this is no hour to be satisfied simply for our churches to reach certain goals or mountain-high financial records. This is no time to count achievements by comparison with ourselves. Evangelism, the saving of souls, the conquest of the Jordan, the crossing of the river must be our immediate concern. There must be total mobilization for this. We are at the river now. Let's get our army on the move in groups that the devil can't move.

The minister should not confine his labors to the desk, and he should not settle down in some pleasant home among the brethren. He must watch for souls. He must visit homes, and by personal efforts seek to impress the truth upon hearts and consciences. I hear so much about evangelism and see such a little. I wonder where it is. I don't get to do much, but my heart is burning inside of me for evangelism. The work will not be done in this way of quietness. We must show forth our zeal; the task belongs to us all—every man and woman must arise and go over this Jordan. We must not fail now. The time has come to go. Take your Bible and open before the people its great truth. Your success will not depend so much upon your knowledge and accomplishment as upon your ability to find your way to the heart, and by coming close to the people you may turn the current of their thoughts more readily than by the most able discourse. The presentation of Christ to the family by the fireside and in small gatherings in private homes is often more successful in winning souls to Jesus.

How simple the conquest of this Jordan that separates us from our promised home. Get acquainted with the people; pray for them; study with them; give them Church of God literature; take them to meeting with you; sympathize with them; be sociable and win their hearts. Too long we have been on this bank of the Jordan. O Church of God, let us arise and go over.

## SUNDAY SCHOOL COIN ENVELOPES

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250 . . . . .	1.00	1,000 . . . . .	2.50

## TITHE ENVELOPES

Increase your finance by using specially prepared tithe envelopes—1,000 \$4.50; 500, \$2.50; 250, \$1.50; 5,000, \$4.00 per thousand.

CHURCH OF GOD PUBLISHING HOUSE  
Montgomery Ave., Cleveland, Tennessee



## I SAW JESUS ON THE CROSS

Beloved readers, I wish, for the glory of God, to testify of my personal experience with our beloved Saviour. Though my spiritual experiences were and are many, yet there is an outstanding experience which I wish to narrate in these lines, irrespective of believers or unbelievers, and that is, **JESUS REVEALED HIMSELF ON THE CROSS** for me, and He is willing to reveal Himself in the same manner to whom He desires. Praise His name.

The fact of seeing Jesus on the cross is not a fable; nor is it a play, but a de facto case which must be acknowledged by any human being in possession of human intellect.

Let us acknowledge that before and about 2,000 years ago there was a vast Roman Empire dominating Europe and the East, and that the mode or method adopted by them for punishing criminals was "crucifixion." Thus our Lord suffered this cruel penalty, not for His crimes, no, God forbid, but for your and my multiple crimes. Since our Redeemer knew the changes which should take place by the succeeding nations and kingdoms of the earth as to the methods of death penalty, He allowed Himself to retain this blessed picture of the cross, the only sign which reminds us of His suffering for our sins. And He is alive forevermore; He reveals Himself at all times for the benefit and encouragement of His people, and even to sinners, for leading them to repentance. Glory to His name. In this connection I should like to say that it was my great privilege of seeing Jesus on the cross of Calvary, and for corroboration of my statement I will divide my testimony as follows:

1. When did I see Jesus on the cross?
2. Where did I see Jesus on the cross?
3. How did I see Jesus on the cross?
4. Why did I see Jesus on the cross?

Dear readers, every time I mention the hour and the day on which I beheld Jesus on the cross, my inner soul gets flooded with indescribable joy and tranquility. This wonderful privilege was granted me on November 1, 1929, at 6:45 a. m. The following day would be under the British Mandate, Sir Balfour's Declaration, a promise made by Britain to the Jews that a national home will be established for them in Palestine. The Arabs who were and are against such a promise always displayed their anger and hostility to both Britain and Jews, and many were the disturbances and troubles which took place in Palestine, until finally the British evacuated the country, and the Jews had their desire; and this meant when I saw Jesus on the cross.

I have been a resident of Jerusalem for most of my life, with my family, living not far from Calvary, the hill on which the Lord's cross stood, only 200 metres from the house we were living in. It happened on the very morn of November 1, 1929, at 6:45 a. m. My wife went across the street to attend a prayer meeting, and I was left alone

in the room, but was surrounded by many neighbors. I accustomed myself not to leave the house before I come to the Lord in prayer. As I locked the door of the room and knelt down, both elbows resting on the bed, I started to pray for some friends and some of which were in need of repentance, when suddenly the bed shook with such a force it obliged me to open my eyes wide and look to see what was going on in the room. To my great surprise and joy, there was the cross standing on the bed, with Christ hanging on it. This was where I saw Christ on the cross. Praise His mighty name.

I do not exaggerate in telling you what I saw, handled and heard at that blessed hour. When I opened my eyes and saw the Lord on the cross, He was alive, His head crowned with a crown of thorns, His hands and feet bleeding, and His piercing but compassionate eyes were looking down at me. The most astonishing thing was that a strong and noisy stream of blood was rushing down from His left side. At the first look, heavenly power came upon my whole being, and immediately the spirit of praise started singing through my mouth with languages which I never learned, such as Greek, German, French, Russian, and Rumania. In the midst of this heavenly ecstasy, I heard Satan's voice crying aloud, "You are imagining" and because of the majesty of the revelation I was flat on my face on the bed. When I heard the enemy's voice I looked up, and behold the Lord touched my head with His blessed pierced hand and pushed it under His wounded side. Oh, what a thrill I had when I heard the noise of the rushing, mighty stream of blood from Immanuel's side. Again Satan said with a loud voice his doubting words to me, but I arose and embraced the Lord and the cross with my arms; and oh, what a reality that Jesus, the crucified, can make Himself tangible by human hands. Surely He is the same Lord who said to the disciples after His resurrection, "Come and touch me; a spirit has no flesh or bones."

For the second and third times I threw myself at the cross, and He would look me full in the face, place His tender hand upon my head and push it under that stream of blood which washes whiter than snow. Since Satan attacked me three times, the Lord allowed me to embrace Him three times, and plunge my vile head three times into that wonderful stream. At that hour I thought the room was flooded with blood, and I, being empowered with and from the Lord's presence, was reeling in the Spirit. This meeting with my Lord continued for one hour, during which time I was singing and praising Him as He pleased, for the Holy Spirit had full control of my body, spirit, mind and tongue. The neighbors who were in and below the house came up running,

and were astonished on hearing some of the songs sung in different languages which were known to them. They tried to force the door of our room open, but found it locked, and I, being lost with the Lord, did not realize their presence. I tried to leave the room, but it was impossible, as the room and I were charged with God's power. It was some time before I was able to go out and see the neighbors whom I told of this wonderful experience. When they heard the testimony, some began to weep; others started to praise God and to pray that God might grant them the same privilege. Yes, no wonder these people were longing for such a rare experience, because some of them who were serving in the Greek Russian Church had enjoyed the singing and the prayers the Holy Spirit uttered through me.

This real picture I saw of Jesus on the cross will never grow dim in my life or testimony, but, through His mighty power and grace, will grow brighter every day until I see Him coming in glory. The Lord Jesus has promised to reveal Himself to those who keep His commandments.

Oh, readers, no doubt you would like to know why you and I should see Jesus on the cross. Since I was born again the same year, and the country was in civil war, I, being on fire for God, telling everyone whom I met what the Lord had done for me, was in a great need of this timely revelation in order to endure any persecution or suffering I had to meet for His name's sake and to encourage me to stand in times of trial. And I honestly confess that if I had not had that revelation given me, I would have been defeated long ago; but thank the Lord for the power and encouragement I received from that very moment. We can stand for the truth with the vision of Christ on the cross before our eyes and the sight of His precious blood running down to make every penitent clean. It is wonderful to notice how the apostle Paul refers to the cross as the power of God unto salvation, and that he glories in the cross. The crucifixion of Jesus on the cross always reminds us of God's eternal sacrifice for mankind, for without the shedding of blood there is no remission or forgiveness of sin. For this very reason all the churches which exclude the Crucified and His atoning blood from them are dead bones, and unless they come to these truths, they will have to suffer untold spiritual losses here in this life and in the life to come.

May the Lord grant to each person and group everywhere to see Jesus on the cross of Calvary, by which to obtain salvation, faith, power, encouragement, and eternal life. Amen.—Hanna K. Suleiman, c/o Mission Department, 1080 Montgomery Avenue, Cleveland, Tennessee — formerly of Bethlehem, Via Transjordan.

# The Life-Giving Jesus

By Evangelist B. Sunday Myers, Route 2, Blacksburg, South Carolina

My subject for this short message is "The Life-Giving Jesus." Listen to what the Bible says: "The first man Adam was made a living soul; the last Adam was made a quickening spirit," 1 Cor. 15:45. This phrase "quicken" is translated sometimes "a life-giving spirit." Now notice what Christ is: He is a life-giving spirit. How wonderfully this harmonizes with Eph. 2:1, "You hath he quickened (i.e., given life to) who were dead in trespasses and in sins."

This verse positively certifies the moral state of every sinner, telling us in plain words that his soul is a spiritual corpse. It is denominated a spiritual corpse because it is altogether without the life of God; i.e., the soul dead in sin is utterly void of the Holy Spirit, the love, and righteousness of God. It has not one iota of the holiness of God about it. In this sense the soul is considered "dead in sin." "When ye were the servants of sin, ye were free from righteousness," Rom. 6:20.

When Adam sinned (and all the human race in him) the Holy Spirit of God retreated from his soul, leaving it a spiritual corpse; but in the "new birth" the Holy Spirit returns to the dead soul and creates within it the nature and disposition of God, thus working the crowning miracle in the economy of grace. The regeneration of a sinner is an internal miracle wrought through the agency of the Holy Spirit, the executive agent of the Holy Trinity. And this internal miracle is just as great, if not greater, than the creation of man in the Garden of Eden. It follows then, upon a logical sequence, that those who deny all miraculous phenomena actually deny the basic and sine qua non experience—the new birth; and without this the devil gets everybody.

The following is a quotation from Drummonds: "When a man declares to me, 'I cannot believe in miracles,' I reply, 'I can, because I have witnessed them.' 'When and where?' 'On a certain street in this city is a man who was a week ago given over to every form of vice and brutality and who is now a good citizen, an honest workman, a kind husband, a loving father, a pure, upright man. Surely that is such a miracle as makes me forever believe in the possibility of miracles.'" What a wonderful verification of the miraculous power of God in changing the very nature of vile sinners into that of holy saints, instantly. The changing of man's nature in regeneration is not a human work at all; it is a work of God, a definite operation of the Holy Spirit. It follows, then, that if you try to grow or work your way into this righteous nature, you will find yourself caught in the snare of legalism (salvation through human effort) and will be finally crushed beneath mountains of

time-serving carnal policies. How then are we saved? There is only one method, and that is to cast your very self upon the mercies of God in Christ and let Him do all the rest. You simply furnish the man, and God's Spirit will furnish everything else.

"You who were dead in sin hath he quickened." Consider this word "quicken." It is from the Greek compound, a dual compound, "zooOee-poiessiee." The former means "life," and the latter means "to create." Hence, the literal rendering is, "He hath created life in you who were once dead in sin." The new birth is, therefore, the creation of a new nature, the divine nature, the nature of Christ stamped anew upon the soul. Amos 3:3 asks, "How can two walk together except they be agreed?" What two? God and man. Agreed in what? In moral character. Paul said, "As many of you as have been baptized into Jesus Christ have put on Christ"; i.e., you have put on His disposition, His nature, His moral image. This "new nature" is sometimes called in the Bible "the new man," and it is said to be "created in righteousness and true holiness," Eph. 4:24.

You can clearly see from this that salvation is a pure spirituality wrought in the soul through the agency of the Holy Spirit of God. It is no mere temporality, such as water baptism, hand-shaking, card-signing, or church-joining. It is a tangible and miraculous work of God effected upon the soul by the Holy Spirit. Jesus said to Nicodemus, "You must be born again," and the margin reads, "You must be born from above." Praise God! "From above" means that it is a work of grace brought down from God out of heaven, and effected upon the heart by faith. No pope, priest, or preacher has anything to do with it. You simply furnish the man, and God will do everything else.

Consider another reference: "With the heart men believe and obtain righteousness," Rom. 10:10. Now of this observe, the faith that saves you is here designated as "heart faith." Salvation is worked from the inside out, not from the outside in—as legalists tell us. The faith that saves you springs from the heart, the inner motive of man. We are not saved from "intellectual faith," that springs from the physical mind. Wicked men, and even devils, have this sort of faith. The Bible says "they believe and tremble." The kind of faith that saves you is **spiritual faith**, faith worked into your heart by the Holy Spirit. It simply means this: When we fully surrender to God our whole soul, body, and mind, the Holy Spirit will intervene and enable us to "know that we have passed from death unto life." "The fully surrendered heart can and does believe God."—Bishop King.

The popular churches are filled with people who have nothing but "intel-

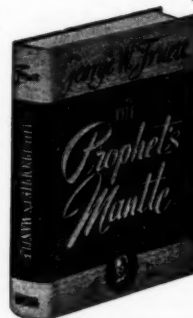
lectual faith," which is nothing but "self reformation," and a poor job of that. Your physical mind and body did not utterly fall in Eden, as in that case Adam would have turned an idiot instantly and fallen dead in his tracks. It was the soul of man that fell, and this means that it lost out of it all the righteousness and holiness of God—"When ye were the servants of sin ye were free from righteousness" (Paul).

Now the devil is a wise old angel, and upon this residuum of body and mind which survived the fall, he has built gigantic systems of materialistic and intellectual religions which serve as nothing but beautified passports and greased planks to hell. Why? Simply because they are utterly void of the life of God. I have sat and watched hundreds of miserable sinners, under conviction for sin, join the church on a mere intellectual faith. You don't even beat the devil unless you beat that. He believes in Jesus Christ, and he believes in joining the church. You must let God do something for you as definite and real as when He created man in the Garden of Eden. Salvation is said to be "a new creation" and "a resurrection from the dead." All these terms show positively that the salvation of a soul is a supernatural and miraculous work wrought by the immediate operation of the Holy Ghost. If you try to get saved by "human effort," that is, a work of your own hand, then every time you would do good, evil is present with you. This is why some of your tall pillars in the church have to run out at night and guzzle beer until they look like tramps and smell like swill barrels; they never have known the mighty power of God to change their vile nature and fashion them "in the likeness of his glorious image" (Col. 3:10). Yes sir, this is why some of your big, high-steeple churches are filled with poor, dead dummies, a withering burlesque on Jesus Christ who came all the way from the upper world to this lower earth, bled, and died that He might raise all the dead and cast out all the dumb devils.

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THE CHURCH OF GOD EVANGEL



# Interesting Reports . . .

## A GREAT CONVENTION IN HERBERT, SASK., CANADA

It was a wonderful 3-day convention in the prairie town Herbert, Saskatchewan. Rev. J. A. Rafferty, overseer of Western Canada, had arranged a good program. The music was grand; the preaching was anointed; and the results were glorious.

The convention started with a ministers' meeting, after which each minister present expressed his appreciation of and devotion to the Church of God and their overseer, Brother Rafferty. The Holy Spirit moved upon the people in every service, and the results were great.

The Sunday morning service began with everyone joining in the first song. There were shouts of victory. The afternoon was dedicated to missions. Brother Rafferty noticed that the majority of the people at the convention were German-speaking, so he arranged for one full hour of the afternoon service to be given to the German language. There was congregational and special singing and the message all in German. The message was delivered by Brother J. A. Brost, of Estevan, Sask. He spoke with special anointing, and tears streamed down the faces of many throughout the congregation. Following this part of the service, Brother Rafferty spoke on behalf of missions and then received the offering. The spirit of the service seemed such that no pressure was needed to encourage the people to give, and when the offering was counted it amounted to a little over \$130. This came from a congregation of not over 150 people.

The Sunday night service started earlier than planned. Folk came from 60 miles away, and the church was packed. The congregational, special singing, and the instrumental numbers were grand. They lifted us heavenward. Then came the message. Again Brother Brost preached, and this time his subject was "I Have Played the Fool." He warned and pleaded with the people in his anointed message, and the people were greatly moved. Just as the invitation was given, it seemed that an iron curtain had been let down and the devil was going to be victorious, but finally the break came. A young man came rushing right on to the platform and fell down on his knees, and the results of that service were wonderful. Ten young people were gloriously saved; three of these new converts were sanctified and received their baptism. Strangers who had opposed the Pentecostal message were deeply impressed and expressed their desire to experience more of such meetings. One man who disliked any excitement or noise in church got victory over this thing and was shouting along with the rest. Many other incidents could be related here, but sufficient has been mentioned to give you a slight picture

of this great convention. It is needless to say that the pastor, Rev. Case Van Ieperen, who had been preparing his people for weeks in advance, was thrilled with the convention, and doubly so because his two children were among the number who were saved.

I have voluntarily written this article because I was overjoyed at being able to have a part in this convention, being in the area for a short while, and I felt that the readers of the *Evangel* would be thrilled to hear of some of the things that are taking place in Western Canada.—John L. MacMullen, Pastor, Wahpeton, N. Dak.

Seek counsel of him who makes you weep, and not of him who makes you laugh.—Arabian proverb.



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5 3/4 x 7 inches; with envelope. 12c each; \$1.25 a dozen.

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## CHURCH OF GOD, SOUTHEAST 14TH STREET COURT, DES MOINES, IOWA



This is the Church of God at Southeast 14th Street Court, Des Moines, Iowa. It started in the home of Mr. and Mrs. Avery Pike, on 720 Southeast 14th Street Court, last September, 1950. Sister Pike is one of our faithful members, and she worked hard. She organized an L. W. W. B. in her home, as well as a prayer meeting, and they set out to have a Church of God, which they did have later on. They raised enough money to buy the property the church is on now, and the L. W. W. B. paid for it. Then we got together and borrowed the money and bought the tabernacle. The state overseer organized the church in Sister Pike's home March 18, 1951, with 10 members, and then we appointed Brother Ira Gillum as pastor. He has done a wonderful work. The church has taken in 33 members, and they have a Sunday School attendance of 63. The tabernacle has been fixed up much better since this picture was taken. They spent over \$500 on the outside of the building and have a nice brick siding. Let us join in prayer that God will continue to bless the little church. We are all proud of it in Iowa. It has a fine

group of humble people that love the Church of God. It now pays over \$100 in tithes a month, and it is doing better than some of our old churches in Iowa. It has started out to stand by the state program and the general program of the Church of God and what the Church teaches. If it keeps growing it will be one of the leading Churches of God in Iowa.—Carl Cox, State Overseer.

## SPECIAL NOTICE FROM IOWA

The state camp meeting and convention of Iowa will convene July 30-Aug. 5, 8 miles south of Des Moines, off Highway 60, on the Vandalla Road, the same place as last year, in a big gospel tent. There will be plenty of camping tents, size 10x12 feet, that will sleep 4 people. They will rent for the entire week of the camp meeting for \$5.50. The 12x14 tents will sleep about 6 people, and they will rent for \$6.00 for the entire convention. The price of cots will be 25c a day. Don't forget to come and spend your vacation in the great state of Iowa at the camp meeting. You will be blessed by coming.—Carl Cox, state overseer.



# Sanctification

By REV. R. N. BALLINGER,  
Box 142, Crab Orchard, Ky.

Text: Heb. 13:12, 13, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord."

SANCTIFICATION is definitely a work of grace subsequent to the new birth. Matt. 19:28, "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Luke 10:17, "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Verse 19, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." Verse 20, "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." John 17:6-8, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." These disciples were born again, before John 17.

I want us to notice the results of the born-again experience in the lives of these men: living monuments of God's righteousness, portrayed to the world, of His grace to deliver from all the entanglements of sin's devices. Matthew's record in part: "That ye which have (already taken place) followed me, in the regeneration." In Luke's record Jesus does not condemn them for their great joy, because of His great power manifested through them, but exhorts that they rejoice because "your names are written in heaven." There are people who rejoice in the misfortune of their enemies, but I believe Jesus is giving His disciples a lesson here, admonishing them not to rejoice because of the downfall of others. We should humbly appreciate and glorify God in that He has given us the victory over our sins.

The disciples had followed Jesus in regeneration; their names were writ-

ten in heaven; they had belonged to God and He had given them to Jesus. They had kept His Word; they had within their hearts the knowledge that all things which had been given to Jesus were of the Father; they had received the words which Jesus gave them and believed that God had sent Him. My, what results manifested in their lives because they were born again. If every Christian who testifies to the born-again experience had the above record to his credit, the results would be marvelous. In fact, a seeker who has the above qualifications to his credit will have no difficulty in getting sanctified.

SANCTIFICATION is not only a dedication on our part, but a cleansing, purifying work of grace by the blood of Jesus. Heb. 9:13, 14 says, "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Again, "Having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. 10:21, 22. 1 Peter 1:2 says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied." In Rom. 8:3, 4, we read, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

We learn from Heb. 9:13 that the blood of bulls and of goats, with the ashes of an heifer, went no deeper than the flesh, because the blood was only the life of the flesh, whereas the blood of Jesus Christ is the life of the soul, or spiritual life. Then, Rom. 8:3, 4, "For what the law could not do, in that it was weak through the flesh (notice where the law was weak "through the flesh," not through the letter), God sending his own Son in the likeness of sinful flesh (not in sinful flesh, but likeness of), condemned sin in the flesh." Why? "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Sanctification brings the be-

liever into the fuller, stronger, healthier spiritual life which enables him to follow the Spirit, where he once followed the flesh. Under the law and the sacrifice of bulls and goats, with the ashes of an heifer, the flesh could be cleansed, but under grace through sanctification, the conscience, the spirit, the heart, the soul, and body can enjoy cleansing through the blood of Jesus Christ.

Heb. 13:12 says, "Jesus also, that he might sanctify the people (how) with his own blood, suffered without the gate." The admonition in verse 13 is, "Let us go forth therefore unto him without the camp, bearing his reproach." Many are not sanctified because they are too proud to do that. But Heb. 10:28, 29 says, "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" This Scripture shows the seriousness of turning from and denying sanctification.

ANOTHER method of cleansing by the Word: John 17:17, "Sanctify them through thy truth: thy word is truth." I think an illustration from "Pilgrim's Progress" would be appropriate here. "Then he took him by the hand, and led him into a very large parlor that was full of dust, because never swept the which after he had reviewed a little while, the interpreter called for a man to sweep. Now when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the interpreter to a damsel that stood by, 'Bring hither the water and sprinkle the room'; the which when she had done, it was swept and cleansed with pleasure." Then said Christian, 'What means this?' The interpreter answered, 'The parlor is the heart of man that was never sanctified by the sweet grace of the gospel. The dust is his original sin and inward corruption that have defiled the whole man. He that began to sweep at first is the law; but she that brought water and did sprinkle it is the gospel. Now, whereas thou sawest that so soon as she first began to sweep, the dust did so fly about that the room by him could not be cleansed, but that thou was almost choked therewith. This is to show thee that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue. Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure. This is to show thee that when the gospel comes in the sweet and precious influences thereof to the heart. Then I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the king to inhabit.'



**SANCTIFICATION** is not optional to salvation, but God's sovereign will commands it. Heb. 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:36, "For ye have need of patience, that, after ye have done the will of God, (been sanctified), ye might receive the promise (Holy Ghost)." 1 Thess. 4:1-7, "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness." Paul was writing to the Church of God at Thessalonica about A. D. 54. The purpose in this exhortation was: "That they may be devoted to a holy consecrated life." In the first verse there is something definitely lacking, hindering them in their walk to please God, so that they could not abound more and more. Verse 2 shows that the exhortation is sealed by the commandments of the Lord Jesus. Verse 3 shows definitely what is lacking: "For this is the will of God, even your sanctification (the statement of this promise gives us the supplement of Rom. 8:3, "For what the law could not do, in that it was weak through the flesh"), that ye should abstain from fornication." Again, when the believer complies with the first clause of verse 3, he receives strength and grace enabling him to keep the last clause of verse 3. Fornication was one of the common sins prevailing in the history of the early church, and is also common in our time. Paul knew that sanctification was not only the answer for fornication, but a vaccine against every known sin. He knew, also, that sanctification was the answer to Jesus' prayer, in John 17:15b, "But that thou shouldest keep them from the evil."

Continuing, Paul further states, "That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter . . . for God hath not called us unto uncleanness, but unto holiness." Who is the man that will dare to argue that sanctification is not God's sovereign will?

Turning to John 17:9-13, we read, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy

Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name . . . and now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." In John 1:29, Christ is introduced as the Lamb of God which taketh away the SIN (original) of the world. These men were already holy to the extent that their sins were forgiven, and they were free from sin's devices. John 17:16, 17, "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." They had joy, but Christ's joy had not been fulfilled in them yet, and they needed something more to keep them from the world. Sin exists in the heart as a principle before sin stains the hands of men. Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

The work of sanctification through the virtues of Christ's shed blood is to remove the sin principle from the human heart. Heb. 10:10, 14, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected for ever them that are sanctified."

In sanctification the believer is brought into a oneness with the Trinity and those who are sanctified. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me," John 17:11, 13, 20-23. Verse 11b, "Holy Father, keep through thine own name (when Jesus was here He kept them in the Father's name) . . . that they may be one, as we are." They were already saved; their

names written in heaven. They had kept the words of God, but they were not in the ONENESS of the Trinity. In verse 13 we find the ONENESS of future joy to be fulfilled in them. They had the joy of sins forgiven, joy of their names written in heaven, but here was a prayer by their Master: "That they might have my joy fulfilled in themselves." The continuation of this prayer, in verse 20, shows that all who believe on Jesus through their word may be ONE IN THEM; and the reason and need for this ONENESS: "That the world may believe that thou hast sent me." The ONENESS is the reason the devil got so disturbed on the day of Pentecost and thereafter. Due to this ONENESS, the small number of 120 were filled with the Holy Ghost and fire, with faith, and the power of God to work miracles. The effects of this ONENESS created such a revival spirit the devil concluded that if he did not do something quickly the whole world would be converted in a few days. Jesus said, "That they may be one in us; that the world may believe that thou hast sent me." Verse 23, "I in them, and thou in me, that they may be made perfect in one." No wonder the results were so marvelous. **THEY WERE MADE PERFECT IN ONE.**

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## YOUTH TITHE PROJECT SURVEY

Proverbs 22:6

Feeling the great need of training our youth in tithing, for the sake of our youth and assisting them in victorious Christian living, we launched the Youth Tithe Project through our district youth conventions. With the cooperation of the pastors and Sunday School teachers, the project was an overwhelming success. In our Youth Tithe Project survey in South Carolina, the following information was received.

A survey was made of those sixteen years of age or younger who were paying tithes before the tithe project was launched. Then, a survey was made about three months after the project was under way. (This altogether covered about six months' time.)

Fifty-six churches responded (reported) to both the first and second surveys.

In Survey No. 1—56 churches had 112 youth tithers.

In Survey No. 2—these same churches had 425 youth tithers.

A gain of 313 tithers or 5.57 average increase per church.

### OF THESE 56 CHURCHES:

2 churches reported the same number before and after.

3 churches reported a loss in number of youth tithers.

7 churches reported no tithers before or after (all small churches, mostly rural).

44 churches reported a gain.

1 church reported a gain of 38 tithers, another church a gain of 26, etc. (Two churches reported more youth tithers than adult tithers.)

Out of the 56 churches—18 had NO YOUTH TITHERS BEFORE THE

## PROJECT, which DID HAVE AFTERWARD.

14 churches reported on the last survey that did not respond on the first, with 60 youth tithers—4 2/7 average per church.

If 125 churches in South Carolina gained even five new youth tithers in a year, and if in ten years from now, each one, on the average, paid \$15 tithes a month, it would amount to \$9,375 a month.

### NATIONAL BASIS

If each one of the 2,170 churches in the United States, on the average, did the same thing, it would amount to \$162,750 a month, or in one year it would total \$1,953,000.

This is saying nothing of the hundreds and even thousands of the older folk who would be influenced in such a training effort for the youth. Too, older people can understand children's language so much easier.

Many parents have been influenced for good by their own children.

Pastors, let us teach the children. Also, teach your Sunday School teachers how to present tithing in their Sunday School classes.

Use the special "Youth Tithe Envelope" provided for you by your Youth Department through our Publishing House.

Think of how much farther and faster we could spread the gospel if we had that much more money each year coming into our tithe treasury.

Think of the blessing our youth would receive from obedience to God's Word and of the assistance in their victorious living.

Let us do something about it today.

—Brady Dennis  
State Youth Director of  
South Carolina.

## They Say . . .

### POINT OF VIEW

"How can you believe that rot!" exclaimed a university student coming on a classmate reading the Bible. "Don't you have difficulty with such a miracle as the dividing of the Red Sea?"

"Yes, I have difficulty with the Red Sea," was the reply, "but my difficulty is not how it was divided, but how it was made. For certainly He who made it could divide it."

"Think of stepping on shore  
and finding it heaven!  
Of taking hold of a hand  
and finding it God's hand;  
Of feeling invigorated  
and finding it immortality;  
Of waking up,  
and finding it home!"

—Christian Digest.

### SPIRITUAL FOOD

"I see in your church convention," said the old farmer, "that you discuss the subject, 'How to Get People to Attend Church.' I have never heard a single address at a farmers' convention on how to get the cattle to come to the rack. We spend our time in discussing the best kind of feeds."—Quote Magazine.

A man should be ashamed to run his own life the minute he finds out there is a God.

—Paul Rader.

The Christian life more often is a struggle up a rocky and thorny road.

—W. W. Ayer.

A broken home is the world's greatest wreck.

—W. O. Love.

### A STRANGE "FAITH"

A strange thing was revealed in a recent religious survey conducted by Murray G. Ross ("Religious Beliefs of Youth," Association Press).

He says, "More than three-quarters of the young people questioned (79.6 per cent) said that 'they believed the Bible was the revealed Word of God'; but 77.1 per cent of the same group said they had not read the Bible at all, or only occasionally."

James 2 would make good reading for them!—Christian Victory.

One thing worse than a quitter is the man who is afraid to begin.

The Christian is like a good watch—open-faced, busy hands, well regulated and full of good works.

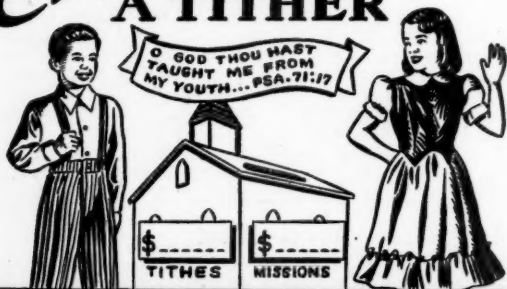
The older I grow, the more certain I am that morality is dependent on the spread of religious conviction in the government and civilization of this country.

—President William H. Taft.

BRING YE ALL THE TITHES INTO THE STOREHOUSE

MAL. 3:10

## Every YOUTH A TITHER



GIVE AND IT SHALL BE GIVEN UNTO YOU. LUKE 6:38

### YOUTH TITHE ENVELOPES

You will find that your church will be greatly blessed by having the Youth Tithe Envelopes. Many churches, especially in South Carolina and Georgia, are enjoying an increase of tithes in their churches by using them. They are priced as follows:

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## Local Church News . . . Revivals

**BLACKVILLE, Ga.**—I should like to report a wonderful revival that God sent us here in Blackville. There were 19 saved, 7 filled with the Holy Ghost, and 11 added to the church. Some came from Savannah, Ga., over 100 miles away, to receive the Lord. Our speaker was Evangelist Lorain S. Bell, of Greenville, S. C. God was present in every service, and the church was richly blessed by this man of God. Anyone would do well to have this evangelist for a meeting.—A. L. Williams, Pastor.

**POPLAR, Calif.**—I am happy to report a revival we conducted at the Poplar, Calif., Church of God, where Rev. George Akins is pastor. There were 33 saved, 14 sanctified, 9 filled with the Holy Ghost, 7 baptized in water, and 3 added to the church. We had wonderful cooperation by the good pastor. I found him to be an old time Church of God preacher who stands for the Church and its teachings. God gave us an old-fashioned revival.—Evangelist Vernon E. Rowe.

**GREENVILLE, Ala.**—We have just had a wonderful revival, with Rev. Thomas A. Ashley, of Rock Hill, S. C., doing the preaching. There were 2 saved, 5 sanctified, 7 baptized in water, and 5 added to the church. We had 127 in Sunday School the last Sunday. Brother Ashley will do your church good.—W. B. Howell, Pastor.

**CORINTH, Miss.**—We have just had a 2 weeks' revival at our new church, which was organized April 22, 1951. Brother H. B. Rushing, of Red Bay, Ala., was the minister in charge. He is a wonderful man of God, possessing a knowledge of the Holy Word that enables him to give many quotations from memory. We were blessed spiritually in that one soul was saved, sanctified, and filled with the Holy Ghost, and another was saved and sanctified. The members and visitors from other churches also received many blessings. We feel that the effects of the revival will continue to reach out. Brother D. A. Parker, one of our members who is a minister also, is taking care of the church work here at the present time. We are using a rented building for a place to worship. Pray for us.—W. M. Estes, Church Clerk.

**WILLISBURG, Ky.**—We have had a revival with Rev. J. W. Adkins as the evangelist. The Lord was with us in every service, and Brother Adkins did some wonderful preaching. There was one saved, one sanctified, and 2 filled with the Holy Ghost. The church was greatly blessed.—Carlie Horn, Pastor; Albert Hood, Clerk.

**POTSVILLE, Ky.**—We had a 3 weeks' revival in which there were

8 saved, 7 sanctified, 5 filled with the Holy Ghost, 8 baptized in water, and 9 added to the church. Revs. Russell and Orby Holt did the preaching.—Maud Holman, Reporter.

**BIG STONE GAP, Va.**—I should like to report a great revival at Big Stone Gap, with Sister Della Patrick, of Roanoke Rapids, N. C., as the evangelist. There were 8 saved, 3 sanctified, and 1 filled with the Holy Ghost. Six people were healed of goiters, and one man was healed of deafness. The church was greatly blessed by Sister Patrick's wonderful messages.—E. B. Chrisley, Pastor.

**WHEELWRIGHT, Ky.**—We praise God for a good revival here. The Lord blessed in every service, and the saints were greatly revived. Our evangelist was Brother Roy Dagnan, of Wallins Creek, Ky. Brother Dagnan is a fine evangelist and any one would do good to contact him for a revival. Brother David Shepherd was our pastor, but he left the same night the revival closed. Pray for us.



This is a picture of Rev. and Mrs. J. B. Lindley and part of the new parsonage in Houston, Miss. The parsonage has 5 rooms and a bath, and new living-room furniture. The church owes less than \$200 on the parsonage and furniture. Much credit for this good work should go to our fine L.W.W.B.—J. B. Lindley, Pastor.

### OUR GUESTS



REV. AND MRS. S. J. WOOD

Rev. S. J. Wood, of Oklahoma City, Okla., is minister No. 1007, having been licensed June 2, 1920, and ordained December 21, 1922. He has realized great success as evangelist, pastor, state Overseer, member of Supreme Council, etc.

Mrs. S. J. Wood is minister No. 1008 and was licensed May 21, 1921. In teamwork with her husband she has enjoyed a broad and successful ministry. One of her greatest achievements was organizing the first L. W. W. B., which is now a definite department of the Church of God.

You will have an opportunity to read more about these and other pioneer ministers all along.

### ENTIRE SANCTIFICATION

By Rev. L. W. Sisk, Head of the Department of Religious Education, I.P.I., the missionary training school of the Church of God, San Antonio, Texas.

As a doctrine and as an experience of divine grace, entire sanctification is the most hated and persistently rejected of all the principles presented to us in the Holy Scriptures. One, therefore, with a craving for worldly admiration and who would be influenced by public sentiment, will refrain from advocating this fundamental doctrine. The author has written this treatise without selfish motive or worldly ambitions, actuated only by the importance of such a work. The subject is thoroughly outlined and discussed in the 60 pages and 10 chapters as follows:

Natural Depravity  
Sanctification and Its Accepted Definitions  
Accepted Definitions of Sanctification by Theologians  
The New Birth vs. Sanctification as Separate Works of Grace  
Instantaneous Sanctification  
Humanity vs. Carnality  
Purity vs. Maturity  
Perfection  
Concluding Remarks  
Some Questions and Answers

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# God Reveals Secrets to His Children

"But there is a God in heaven that revealeth secrets..." Dan. 2:28a.

By E. LAMAR McDANIEL  
(Evangelist No. 10192)

Route 4, Box 594, Waycross, Georgia

When Nebuchadnezzar, king of Babylon, besieged Jerusalem, Daniel was carried away with the captivity of Judah. The king had commanded the captain of the eunuchs that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but who were well favored, and skillful in all wisdom, and understanding science, and such as had ability to stand in the king's palace. Daniel was a child of God, an honest, upright young man, consequently he was better able to fill the qualifications of the earthly king.

We have a heavenly Father today, and He is ever searching out those who will be able to stand in His presence at the great day of our deliverance. David asks, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" *Psa. 24:3*. He, too, has qualifications for those who will be able to stand there—"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Only the blood-bought saints, the redeemed of the Lamb, will be able to stand there.

Today young people are giving an abundant supply of excuses why they do not serve the God of heaven, or why they did not retain the experience they once received. Let us remember that no excuse will be acceptable when we stand before God in judgment. Just as the excuses of Adam and Eve in the garden availed nothing, so will our excuses have no effect when we stand before our Lord. Therefore, instead of looking for excuses for failing, let us look to Daniel as an example of victory.

If excuses would suffice, I'm sure Daniel would have been excusable for backsliding. He was uprooted from his home, friends, childhood environment, parents, and practically everything that was dear to him, to be carried away into a strange land. He was torn away from religious environment, righteous encouragement, and godly living, to be carried into a land of infidelity.

These excuses would not hold. Daniel held out faithful to the God he served and did not compromise with the wickedness of Babylon. Some would probably say he had a stronger constitution, or had little temptation. But I say with Daniel 1:8, "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." He took a stand for God and stood thereon. Many people take a stand for God but do not retain their standing.

As Daniel held the fort the temptations came—death stared him in the face, but he called on God. When test-

ed and tried, Daniel drew nearer to God instead of drifting farther away. Instead of giving up the fight when the death sentence was passed, Daniel consulted his friends. We must remember Daniel did not come to Babylon alone. Three like companions, Hananiah, Mishael, and Azariah, were with him. But most important, Daniel had brought God with him. He and these three friends carried their problem to their Friend (God) in prayer. (A lesson to the oppressed and needy today.)

The king dreamed a dream which troubled him greatly, and his wise men could not give the interpretation. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and our children for ever, that we may do all the words of this law," *Deut. 29:29*. The vision was from God and required a child of God to interpret it.

The king was so perplexed about the vision which could not be interpreted by the wise men that he demanded they should be put to death.

When the king's guard came for Daniel and his fellows to slay them, Daniel answered with counsel and wisdom, and inquired why the decree was so hasty. After learning of the situation, Daniel requested of the king a little time, and then he, himself, would show the interpretation. Then Daniel went into his house with the three Hebrew children and prayed, desiring mercies of God that they should not perish with the rest of the wise men of Babylon.

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven," *Dan. 2:19*. Daniel had not defiled himself but had walked humbly before God, praying three times a day in the very midst of severe opposition. As Daniel prayed, God was obligated to hear him, and He revealed the whole matter to him. We, as saints of God, have the same privilege today, according to *John 15:7*, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If our ministry and laity today would fall in one accord at the feet of Jesus, as never before, the enemy's power would be severed in a greater measure, and all of us would marvel at the results God would give. God has many hidden things He desires to make known to us. Why are we still ignorant to them? I say, Christians, let us make that lacking consecration!

**WHO CAN LEARN GOD'S SECRETS?**

*1 Cor. 2:14*, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, be-

cause they are spiritually discerned." Thus, we see that a carnal mind cannot conceive the things of God; but the Holy Ghost teacheth, comparing spiritual things with spiritual. Then someone will say, "I have received the Holy Ghost, and God has never shown me things or dealt with me as with some." The Scripture teaches us to be filled with the Spirit. If the Spirit teaches, then the more Spirit we have, the more He deals with us. Many receive the Spirit, but I think FEWER are actually FILLED. There is somewhat of a difference in having and being full.

It is no fable that God reveals things, according to *Daniel 2:22*: "He revealeth the deep and secret things: he knoweth what is in darkness, and the light dwelleth with him." We are on a journey—to heaven, and are no longer the children of darkness but of light. The light dwelleth with God, and His light is always guiding us. "Thy word is a lamp unto my feet, and a light unto my path," *Psalms 119:105*. As we travel this journey with the Spirit of truth as a guide, it is our privilege that God reveal His deep and secret things to us when necessary. We see where Daniel's and Elisha's lives were saved because God revealed secrets to them in time of need. Many times our spiritual lives (sometimes physical) would be spared if we would live so God could teach us and reveal some things to us.

## WHY SOME DO NOT LEARN GOD'S SECRETS

Let us compare an experience with God to a great monument—perhaps the Sphinx or a huge pyramid. From a distance of miles away they appear to be a reality and of significance but not to the extent they really are. As we draw nearer and observe more closely, we realize their unsurpassed dignity and monumental grace, which cannot be observed from a distance. From a distance Niagara Falls might seem of little importance and common to an observer. But a very close observance reveals a most glorious attraction and unfolds marvelous breath-taking sights. How our emotions are stirred at the artistry of God upon nature. Its power, glory and strength can be realized in the fullest when one gets close enough to its majesty to feel the cooling atmosphere of its unending spray.

Many Christians' experiences are typical. They realize the reality and goodness of God only in a limited degree. He is afar off in their experience. Remember how Peter once followed afar off and was overtaken in trouble and transgression. Let us not be numbered in a lukewarm category. But as we draw nearer to God, a change is wrought in our experience. We begin to lay aside weights and un-

(Continued on page 15)



# The Psychological Aspects of Diplomacy and Charm in the Preacher's Wife

By RUTH S. REED

Submitted by Mrs. H. L. Chesser,  
National L.W.W.B. President

Lowell Thomas captioned one of his reviews "A Short Cut to Distinction." I use his words in this introductory sentence, suggesting that there is a short cut to distinction for every minister's wife. Nazarene women need some of the attributes so frequently possessed in a large measure by other groups of religious women. I refer to *diplomacy* and, the most coveted of all womanly virtues, that something called *charm*.

We are in this world and we cannot get out of it unless we go by one of two routes, death by ceasing to exist or death by isolation. In other words, if you refuse to get along with people, you die of isolation. In this discussion, I want to consider a theme which is especially needful to the wives of preachers. When our husbands are being considered for the pastorate, one of the first questions and one which is considered of primary importance is "What kind of a wife has he? Can she get along with people? Is she attractive?" et cetera. This is just another way of saying, "Has she diplomacy and does she possess charm?" Of course, being spiritual is taken for granted, for a nonspiritual pastor's wife spells doom for her husband. If she qualifies, then he is advanced; if she does not, he is either left where he is or left out. If you have these qualities, you don't need to have much else; if you don't have them, it doesn't matter what else you have.

One of the first things a pastor's wife must do is to *learn to forget*. I mean "forgetting those things which are behind." This is just as important in the mind of Paul as "reaching forth unto those things which are before." Mental habits are great determiners. Until a woman learns to bring her unhappy memories of failure under control, she will be a problem not only to herself but to all around her. Slay the ghosts of the past. Let each morning be a resurrection.

There are four sets of memories which we must unwaveringly control. Failure to do so brings misery untold.

*First*, we must learn to forget our own past failures. They range all down through the gamut of our life, from a consciousness of our own stumblings of the past to the friendship from which we expected a great deal but actually received nothing. The only way the memory of a failure will ever do us any good is to profit by it as we meet an ensuing experience. Sometimes you are not to blame for your failures and yet you chastise yourself unnecessarily. Circumstances over which you have no control enter into many disasters which must be brushed aside if we are to succeed.

A *second* set of memories we must bring under control is made up of the recollections of other people's unkindness. And here is where our great religion comes to our rescue. The best way to overcome such memories is

deliberately to be kind to those who have hurt us, for this is the heaping of "coals of fire" of which the wise man speaks in Proverbs. Sanctified Christians never hold grudges. "Great peace have they which love thy law; and *nothing* shall offend them." Learn to forget slights easily. They will slip off the surface of your personality with great ease when you learn to forget. The spirit of forgiveness, if we keep it in constant operation, will solve this problem, which is another way of saying that we possess spiritual patience and persistent self-discipline.

The *third* set of dangerous memories which we must control is those which would permit us to debate what might have happened had we made our choices differently. This is the shortest cut to inner restlessness. When you begin to explore your vanished alternatives, you immediately plunge yourself into hopeless despair. There is one consolation that can be enjoyed in such speculation, and that is that you know absolutely nothing about the road you didn't take. Frequently we meet people who are always prefacing their remarks with "if": if I had done this; if I had gone that way; if I had spoken otherwise. *Moral*: Don't be an "iffer."

The *fourth* set of memories which you must forget has to do with others. To a degree—yes, to a large degree—the pastor's wife is like a Catholic priest. People pour confidences into your ears, things you sometimes would rather not hear; yet your position makes it imperative that you patiently listen. These memories it will be well for you to forget. Throw them into the stream of your forgetfulness, and then you will never repeat them. Have two receptacles and use them often. First, a garbage pail outside of your mind for a certain class of confidences, and then a filing cabinet in your mind for future reference. Let the garbage man cart off the one, and forget the other unless it is legitimately needed. Learning to forget is real diplomacy. You

may not always catalogue it as forgetfulness, but there are many things which others would not want you to remember, and it will be to your credit to have folks realize that your mind is not full of their shortcomings.

One of the most irritating situations of life is to take second place. When

we do it gracefully, we show a diplomatic spirit which is tremendously influential, not only in making friends but also in presenting an example which is all too rare. When you begin to trespass on the second half of your allotted time, especially then the taking of second place may be difficult. We should look upon such a transition as a natural and normal thing. It does not mean that we lose our ability or charm or that we are entering a dreary period of diminishing usefulness, but rather that we are passing from one phase of our career of life to another. I simply refuse to allow my spirit to get disturbed by being put into second place. I well remember when our oldest son, after playing tennis with Mr. Reed for years, finally defeated him. It was quite a blow, but my husband came through with flying colors and sincerely congratulated him, even making him a present of his new tennis racket. Did he stop playing with the children? No, of course not. He is not the speed demon that he used to be, but he takes them on and still gets a thrill out of giving a defeat as well as receiving a defeat. Further, he has a new sport, and I suppose some of you have heard him. That is reveling in the victories and triumphs of his children.

I think that one of the great influences is the example of diplomatically taking a lesser place when it comes in the natural course of events, rather than becoming sour and embittered because life has caught up with you just like it catches others. Nature is no respecter of persons. Let us be sincere and diplomatic in our intercourse with the processes of life. As pastors' wives we shall frequently be compelled to take second place. Just because we are the pastor's wife does not mean that we must be the W.F.M. S. president, the N.Y.P.S. president, the Sunday School superintendent, the pianist, or the teacher of the largest Bible school class. In many, if not all, of our churches, in this advanced day

of culture, there will be people by the score who might do the job as well or even better than we. Let us cultivate their activities and congratulate them upon successfully doing the tasks in the church, and take a place of general booster and diplomatically urge them to greater successes.

Another difficult situation in which a pastor's wife frequently finds herself is that of taking criticism in the right way. Here is a real test of diplomacy. There is no pastor's wife but what will be both praised and blamed in the years to come. The praise is always gladly received, but what is our attitude in the furnace of criticism? If our position in the community is a lesser one, we get only a small amount of abuse; but if our position is more important, we might encounter more extensive hostility. The unworthy attitudes which some take under criticism are prompt resentment which borders on anger, or weakly following the path laid down by the critic—either of which is quite fatal. One must remember that the major portion of all criticism is worthless and should be ignored. Again one must look at the credentials of the critic and, if he has none, promptly and quietly disregard the criticism. Equally worthless are the criticisms which spring from unworthy motives. At one time D. L. Moody was accosted by a minister who said before a group of men, "Excuse me, but you made eleven mistakes in grammar tonight." Of course, it was embarrassing for Mr. Moody, but he jovially and promptly said, "Probably I did. My early education was very faulty. But I am using all the grammar I know in the service of Christ. How about you?" The source of the criticism was obvious; it was jealousy.

Then criticism sometimes comes from folks who desire to gain attention or win a reputation for cleverness. Whatever it is, we must always meet it with a quiet, happy spirit and move on in the even tenor of our ways.

But if the right type of criticism is given, then we must have a receptive mind. If it cuts deep, profit by it. Don't defend yourself, especially if you need the criticism. Be diplomatic in thanking the person sincerely for his interest and profit by the suggestion.

In all of our lives, however, there come moments when we must make our own decisions and then resolutely abide by them, regardless of comments or criticisms. This is so, many times, in our domestic duties; in duties which demand conviction when the good of the church is at stake. When you know you are right, you can just abide by it without creating a scene. You can diplomatically face the path of duty even though you may be in the minority.

If most of us were honest we would make this admission—that we have more trouble with ourselves than any other person we know of. If every person put forth a supreme endeavor to manage herself properly, rather than endeavoring to manage other people, then our most serious problems would be solved. We find our primary help in self-mastery and in self-development in our Christian faith; but in our

human relationships we find many problems of the human aspect which our God would assist us in solving in a very practical way rather than in a miraculous way, which some of us expect.

None of us desire flattery. None of us want insincerity. All of us crave appreciation and recognition, and there is a legitimate place for this desire in the development of our spiritual characters. Complete acquiescence and resignation without initiative will result in stagnation. We all want to be somebody and get somewhere, not for any carnal reason, but that we might be at our best for the kingdom of God and for our Christ. This, indeed, is the problem of each one of us; in reality it involves two things—managing ourselves and getting along with people. We are ruined if we cannot do both. The development of normal personality is almost impossible without some praise and encouragement. But we must not form the habit of expecting praise and depending upon praise in our world of maturity. In order to get along with others we must learn to manage ourselves and control our own spirits. Jesus did not succeed in getting along with everyone; you cannot hope to improve on His record. Yet, you can go ahead and endeavor to get along with everyone, and if you fail be sure that the blame is not too much on your side of the scales. Generally, it is possible to get along with everyone if we will only control and manage ourselves. That is the first lesson.

Being a pastor's wife is a unique career, and there is just a world of interest in it which should bring us happiness in our calling. We do not attain a position of leadership, but it is just dropped in our laps, as it were. Just think, in a community of ten thousand people there are only about twelve pastors' wives. Such a situation creates a unique position for us that should challenge us to be at our best for our communities, our church, and our Christ. This unique position of leadership should cause us great happiness in considering our position as a career. Many times we hear pastors' wives say that they gave up a career to be a pastor's wife. I would say that you relinquished a career of lesser importance—to assume one of greater importance—that of helping people to a better life. More or less we are called to just go forward holding up our heads, after perhaps a little cry and a talk with our Elder Brother, and just have to act as though nothing had happened to disturb our equilibrium. This career of ours involves not only leadership but influence. I am of the belief that if we learn to excel in our field, it will be because we learn to manage ourselves, as we have said before, and get along with people. Consider the women of our own acquaintance who are failing. Is it not mainly because they are irritating and alienating folks rather than winning their confidence and friendship? We must learn to look at every other person's problems through his eyes. We must get the gift of seeing life through the eyes of others. Then

we shall be better able to turn our enemies into admirers.

True diplomacy is always honest. Businessmen recognize that honest indirection is better than blatant direct statement of fact when the feelings of the individual are at stake. We women frequently lack tact in dealing with others, and this lack frequently makes enemies who, many times, bring about our husband's defeat. There are a few standard forms of conduct which always produce friendly attitudes instead of enmity which it would be well for us to remember. It really is never too late to learn. We must keep from giving offense or arousing resentment if it is at all possible. (You are where you are because of your husband.) Dale Carnegie makes a few suggestions which might be helpful to us in our task.

1. Begin any complaint or criticism with praise and honest appreciation. Surely there is something about every person that is worthy of praise. And anyway, you can always express appreciation over the most trivial thing. But, *please don't overdo it.*

2. Call attention to people's mistakes indirectly, and talk about your own mistakes before any criticism of the other person. I presume each of us has made a few mistakes that needed to be rectified. This causes the person whose mistakes you wish to correct to realize at the start that we are all on the same level and do make blunders once in a while, and places that person at ease.

Indirection is well illustrated in the preacher who was to preach his first sermon as the successor to a great pastor who had passed away. He wrote and rewrote and polished his sermon and then read it to his wife. She saw at once that it would not do, and could have told him so and thus hurt his feelings. But instead, she addressed him with endearment and suggested that it would make a wonderful magazine article. He took the hint and preached a masterful discourse extemporaneously. That is an illustration of indirection.

3. Praise the slightest improvement and praise every improvement. "Be hearty in your approbation and your praise." You can do this and be honest. Never be dishonest, even in praise, for that is flattery, and no one appreciates that if he is wise. Some people think it is hypocritical to praise. It is if there is nothing to praise. But where is the individual who is so bereft that he has not one thing that is praiseworthy in his make-up or service? You must hunt for these in some people, and then use words of encouragement and make the fault seem easy to correct.

4. Give the other person a fine reputation to live up to. Supposing you do shoot higher than the personality mark which stands before you; you are not harming either yourself or the other person. He will say to himself: "Well, if she thinks I am that good, I guess I will have to live up to her expectations." It does no harm to make another person feel good. I have met ladies whose personalities seemed



to be in reverse, and they eased their own pain by making someone else suffer, too.

5. Finally, make the other person happy about doing the thing you suggest. And you can even work it around so as to make the other person believe that he made the suggestion. That is not only diplomacy but good leadership. No one likes to take orders. Sometimes in our position instructions need to be given or suggestions made which we know are beneficial for the church. But people resent taking them from the pastor's wife. So, in a tactful way, you can engage the person involved in conversation, in the course of which the suggestion may be broached in a roundabout way and he will leave you thinking he has found a fine new idea to work in his department. You have put over your plan; the department progresses; the people think the pastor has a bright, intelligent wife; and your husband might be assured a continued call.

Last, but not at all the least, of our considerations is that quality which would make any lady a beloved pastor's wife. Thomas L. Masson said, "A homely woman with charm is more beautiful than a beautiful woman without it." "Youth without charm is more tragic than old age without wit." Of all the tricky words to define, charm is the most provoking. It is easy to spell but simply too terrible when you attempt to define it. To define charm is like making fudge. The first thing you know the stuff may turn to sugar. Heaven forbid that we should be sugary. The one who said, "Be good, sweet maid, and let who will be clever," gave excellent advice; but most of those who have taken it are old maids. Charm is really a combination of several characteristics, e.g., goodness, sweetness, poise, cleverness, tact, and diplomacy. Charm is never superior on the one hand, and not too humble on the other, and is never ingratiating. It gives and takes gracefully. The cornerstone of charm is to consider others; and next comes sincerity, and then naturalness. Charm never has to maintain appearance, for it is appearance itself; it is real.

One of the attributes of the charming pastor's wife is that she is a good listener. My husband tells me that this is the first law governing a good counselor. Nearly all of the people who come to us come with their problems and troubles. If you can listen to them without interrupting, and let them pour out their hearts to you; if you can be sympathetic in your listening with a soul that yearns to help; if you can show a real love that sympathizes with distress; if you can feed a friendship-hungry soul with even a crust of companionship and understanding, then people will say, "Isn't she a charming woman!" Have you ever heard a woman exclaim, "I couldn't get a word in edgewise"? Did the person who said this also say that the party referred to was charming? Never! So be a good listener as well as a good conversationalist. You can be pondering the solution of satisfying the needy inquirer, but pay attention

and really listen while she lays bare her heart.

We are indeed thankful that charm is not beauty alone. In fact, the most charming people are rarely beautiful. They are attractive, but quite frequently beauty is a hindrance rather than a help in charm. Have you not noticed that many high school girls and college women are in demand by the opposite sex, who have no beauty of face, but there is an indefinable something that places their company in demand. Just enough reticence to cause someone to be attracted to them! Yes, as we hear these youngsters say, "Personality plus!" Not too forward, and yet having sufficient initiative to be interesting. Never loud in voice or behavior, but sufficiently retiring to draw others to them. Always considerate, concerned, and affable. This is charm. Still further, keeping one's appearance acceptable; always clean; wearing clothes that are becoming; no clash either in your attire or your spirit. Yes, all these things give you that something which makes your husband still love you after twenty-five years of married life, and makes your husband's congregation love and respect the pastor's wife. This is the something we call charm. Such a little word with tremendous implications! In other words, let us follow the beaten path of don'ts and do's.

Don't pity yourself aloud.  
Don't praise yourself aloud.  
Don't pose.  
Don't repeat mean gossip.  
Don't be a rubber stamp.  
Don't be a slave to any mode.  
Don't talk too loud.  
Don't twang and slur and shout and burr.  
Don't contradict.  
Don't pretend to know more than you do.  
Don't be too dignified or yet too casual.  
Don't get too stout if you can possibly help it.  
All these things hurt charm.  
But the affirmative side of the case is also interesting.  
Know yourself.  
Cultivate a pleasant voice.  
Take pains with your appearance.  
Cultivate good manners.  
Be kind.  
Be agreeable.  
Make yourself interesting by learning to converse.  
Read good books and hear good music.

All these assist one's charm.  
Finally, ladies—which reminds me of the definition of an optimist. An optimist is one who reaches for his hat when the preacher says, "Finally, brethren." Again, I say, Finally, ladies, we have the opportunity of adding our personality to the charm that others might possess, by crowning our lives with the charming personality and presence of Jesus Christ. The finest women whom I have ever met, and who were the most charming, were Christian women. This should be so, for the touch of the Master is the climactic point of development in making us just what we should be to grace the position of a pastor's wife

and win someone for the kingdom of God. It is the presence of the Holy Spirit who really produces radiance in personality. Emily Post says, "Would you know the secret of popularity? It is unconsciousness of self, altruistic interest and inward kindness, outwardly expressed in good manners." Add to all this *Christ*, and you become a person who is appreciated, loved, and wanted.

—From the *Preacher's Magazine*.

## GOD REVEALS SECRETS TO HIS CHILDREN

(Continued from page 12)

necessary attachments and draw close to God. Then we can feel the warm rays of humility and streams of love flooding our souls in a measure we never before realized.

When this experience is wrought in us, we are another person, with different views and perspectives—He is a different God to us. We have then begun to realize Him as he really is, instead of how we thought He was. It is only then that He can be a revealer of secrets to us. We must be men of prayer. God does not trust secrets with happy-go-lucky, carefree professors. Elisha had to hide away in that close place with God or he would not have been able to hear God's whisperings to him in a still small voice as the enemy was approaching his door to take his life. See 2 Kings 6:32, 33. So often does the clamor and turmoil of this world attract our attention that we do not hear that still, small voice when He would whisper a better way to us.

Every child of God should be in reach of God's secrets. John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that will he speak: AND HE WILL SHOW YOU THINGS TO COME."

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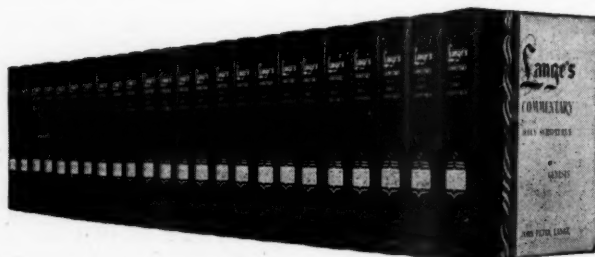
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